

At-Tibyān Publications

The Abandonment of Masjid Adk-Dhīrāt

By

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With commentary added from
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article on the subject

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البُلْمُوك

In the Name of Allāh, the Most Beneficent, the Most Merciful

Translator's Foreword

This article is a translation of an essay by *Shaykh Abū Qatādah ‘Umar Ibn Mahmūd Abū ‘Umar Al-Filastīnī*, entitled “*Hijrān Masājid Adh-Dhirār*” (The Abandonment of *Masājid Adh-Dhirār*). Along with this essay, there were additions from an essay by *Shaykh Abū Basīr ‘Abdul-Mun’im Mustafā Halīmah At-Tartūsī*, entitled “*Sifatu Masājid Dhirār Allatī Yajibu I’tizālahā*”. Extra points and commentary by the translators were added to these two essays, and were prefaced by “**Trans. Note:**”. This topic was chosen due to the complete lack of discussion about it in English material, and an almost total lack in Arabic material. Along with this, many of the readers in the West may be in need of this information, due to the lack of *Masjids* in the West, alongside the many known problems that are present in many of these *Masjids*, such as being lead by misguided groups, having *Imāms* employed that are from the people of *Bid’ah*, being built with money from usury, being built by governments that are not Muslim, etc. Some other topics relating to areas in which *Salāt* is allowed and not allowed have also been discussed briefly in this article in order to add extra benefit for the readers.

And our final *Du’ā'* is all praise is due to Allāh, Lord of the Worlds.

The Abandonment of *Masājid Adh-Dhirār*

He, *Ta'ālā*, said,

And as for those who put up a Mosque by way of harming and disbelief, and to disunite the Believers, and as an outpost for those who warred against Allāh and His Messenger (Muhammad) aforetime, and they will indeed swear that their intention is nothing but good. And Allāh bears witness that they are certainly liars. Never stand you therein. Verily, the Mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allāh loves those who make themselves clean and pure. Is it then he, who laid the foundation of his building on piety to Allāh and (His Good) Pleasure, better, or he who laid the foundation of his building on an undetermined brink of a precipice ready to crumble down, so that it crumbled to pieces with him into the Fire of Hell. And Allāh guides not the people who are the *Thālimīn* (cruel, violent, proud, polytheist and wrong-doer). Their building which they built will never cease to be a cause of hypocrisy and doubt in their hearts, unless their hearts are cut to pieces. (i.e. till they die). And Allāh is All-Knowing, All-Wise. (*At-Tawbah*, 107-110)

Ibn Al-Qayyim said within the benefits of the Battle of Tabūk, “And from them, was the torching and destroying of the places of disobedience in which Allāh and His Messenger are disobeyed, just as the Messenger of Allāh, , torched the *Masjid Adh-Dhirār* and ordered its destruction. And it was a *Masjid* in which prayers were preformed and the Name of Allāh was mentioned in, when its construction was a harm and a divider between the Believers, and a shelter for the hypocrites. And every place that is like this, then it is obligatory upon the *Imām* to inactivate it, either by destruction or torching, or by changing its likeness, and removing it from what it was constructed for.”¹

And from that which is included in the meaning of *Masjid Adh-Dhirār*, and upon which the *Shar'ī* description applies, are those *Masājid* which the *tawāghīt* have built in order for their names to be mentioned in and (for them) to be named

¹ Trans. Note: Quotation mark added. “*Zād Al-Ma'ād*”, Vol. 3/500

after them. And many of the meanings of *Dhirār* are present in these *Masājid*: From them are that they were built in order to show off and seek fame, and their funding was only built by the thefts of those *tawāghīt*, and some of them were (built) from usury.

From that which is very important, is for the People of *Islām* to know that from the paths of the shaytān and his soldiers, and from the path of the criminals, is for them to confuse upon the People of *Islām* their True Religion. And from the methods of turning the Muslims away from their Religion is to alter the Religion itself, and to put forward another religion under the name of *Islām*. Then at that time, a large group from the people of *Islām* will become confused about which religion they are following, while all of them are calling to one name and one slogan. Then many of them will have the argument – in their claim – that the Religion has many forms, and that he cannot figure out which is the correct one, so he abandons them all, the correct of them and the false of them. And this is an ancient (and) ² new method, the incidents and individuals of which continuously repeat. ³ And from these incidents and individuals, is the constructing of *Masjids* as a (way to) harm *Islām* and its people.

And the first *Masjid Adh-Dhirār*, which was built by Abū ‘Āmir Ar-Rāhib – a man from Al-Khazraj, and he was the father of Hanthalah Al-Ghasīl, may Allāh be pleased with him, ⁴ and the Messenger of Allāh, , labelled him “The *Fāsiq*” ⁵ – the reasons for which it was constructed were as the Āyahs mention:

- a) Taking it to harm the Believers and inflicting hurt against them. And that was because its construction was to turn the people away from *Masjid Qubā'*, not out of desire for obedience, rather for harm to take place within the selves, and to lead to disputes and feuds between them, and this is from the greatest harms.

² **Trans. Note:** Added for meaning.

³ **Trans. Note:** What is meant here is that this method of turning people away from *Islām* has been used by many individuals throughout history, and that the incidents in which it was used are also many.

⁴ **Trans Note:** “Al-Ghasīl” means “The Washed One”. This is referring to the event in which Hanthalah was martyred, then the Messenger of Allāh, , said, “*What is the issue with Hanthalah? As I have seen the Angels making Ghulūs on him.*” They said, “He had intercourse, then he heard the call, so he went out to the fighting.” An-Nawawī declared its chain of narration “*Jayyid*”, in “*Al-Majmū’ Sharh Al-Muhath’hab*”, Vol. 5/206. And an almost identical narration was declared “*Sahīh*” by Al-Albānī in “*Irwā’ Al-Ghalīl*”, #713. There is also another narration in which they asked his wife why that was, and she gave the answer, but it is much weaker than this narration.

⁵ **Trans. Note:** This *Hadīth* was mentioned by Ibn Al-Qayyim in “*Zād Al-Ma’ād*”, Vol. 3/479. He mentioned it from Ibn Is’hāq in his *Sīrah*, and mentioned that there is a mistake in the way Ibn Is’hāq mentioned the narration.

- b) Disbelief and strengthening it. And that was because them separating to a *Masjid* specific for them made it easy for them and their brothers from the disbelievers and the hypocrites to gather and consult, while the People of *Islām* didn't suspect them, due to them being in a *Masjid* from which harm was not suspected to emerge. Then the fact that they prayed in it was an argument for those who abandoned the prayer in the *Masjid* of the Muslims, and the hypocrisy and the abandoning of the Command of Allāh, *Ta'ālā*, became easy for the hypocrites.
- c) Dividing between the Believers within One *Millah*. As from the goals of congressional prayer (*Salāt Al-Jamā'ah*) is agreement, unification, and achieving affection. *Shaykh Ridhā* said in "Al-Manār", "And due to that, the increasing of the number of *Masājid* and dividing the *Jamā'ah* is contrary to the goals of *Islām*." End quote. I say: If the increasing in numbers is due to the reason of large numbers and the expansion of a city, then yes, otherwise, it is from the dividing between the Believers.
- d) An outpost for those who waged war against Allāh and His Messenger. And that is because it would be a centre for anyone who came to wage war against the Believers. And with that, his task would become easy for him, and for his goals against the Muslims to come to pass. How could it not be, when he came to them from the House of Allāh, *Ta'ālā*, and addressed them within it?

And this *Masjid* – of harm – its ruling was that Allāh prevented His Messenger, , from praying in it, with His saying,

Never stand you therein

So *Salāt* within it was *Harām*, and according to some of the *Imāms*, it was *Bātil* (invalid), and that is the correct (opinion). Then the Messenger of Allāh, , ordered for its destruction and its torching. And perhaps the ruling of torching it and destroying it was taken from His, *Ta'ālā's*, statement,

Or he who laid the foundation of his building on an undetermined brink of a precipice ready to crumble down, so that it crumbled to pieces with him into the Fire of Hell

As many of the *Usūlis* (scholars of the fundamentals of *Fiqh*) see the permissibility of using the Actions of Allāh with His slaves as evidence for the permissibility of that action with them, unless there is a separate evidence (indicating otherwise). *Ibn Taymiyyah* said, "The basis is the Statements of Allāh,

Ta'ālā, and His Actions, and His abandonment of statements and His abandonment of actions, and the statements of the Messenger of Allāh,

, and his actions, and his abandonment of sayings and his abandonment of actions, even if the custom of the *Usūlīs* is that they don't mention (anything) from Allāh except His Statements which are His Book.”⁶

And As-Sam'ānī said, “The clarification takes place from Allāh, *Ta'ālā*, through statements, actions, metonymy,⁷ and by making notice of the cause of the ruling. And it does not take place through symbols.”⁸

And (one of the things) used as an argument for this opinion is the *Salaf* using that which Allāh, *Ta'ālā*, did to the people of Lüt as evidence for the stoning of the one who commits sodomy.⁹ The author of “*Al-Mughnī*” said, “Verily, Allāh, *Ta'ālā*, punished the people of Lüt through stoning, so whoever commits their action should be punished with the likes of their punishment.”¹⁰

I say: And this (rule) should not be left unrestricted, as Allāh punishes those who disobey Him with fire, and it is not allowed for anyone to punish with fire,¹¹

⁶ “*Al-Musawwadah*”, by Āl Taymiyyah, pg. 298

⁷ **Trans. Note:** Metonymy is using an attribute of something in place of it. i.e. “The Press” to describe the media, or “A Dish” to describe an entree.

⁸ Look to “*Irshād Al-Fuhūl*”, pg. 173

⁹ **Trans. Note:** There is a difference of opinion concerning the punishment for the one who commits sodomy. The following are the opinions that were mentioned by *Imām Ash-Shawkānī* in “*Nayl Al-Awtār*”, Vol. 7/122-124. 1-That he is killed with the sword, then burnt. This is narrated from Abū Bakr and 'Alī Ibn Abī Tālib. 2-That a wall should be collapsed upon him. This was the opinion of 'Umar and 'Uthmān. 3-That he should be thrown from the highest building in the city, then that should be followed up with him being pelted with rocks. This was the opinion of Ibn 'Abbās. 4-That he is stoned. This is narrated by Al-Bayhaqī from 'Alī Ibn Abī Tālib, Ash-Sha'bī, Az-Zuhrī, Mālik, Ahmad, Is'hāq, and Ash-Shāfi'i. 5-That they are burned. This was narrated by Al-Bayhaqī, that Abū Bakr gathered the *Sahābah* and 'Alī mentioned this, and the *Sahābah* agreed upon it. It was also mentioned by Al-Munthirī that it was done by Abū Bakr, 'Alī, 'Abdullāh Ibn Az-Zubayr, and Hishām Ibn 'Abdil-Malik. 6-That he is stoned, then burnt with fire. This is narrated from the *Sahābah* agreeing upon it in the time of Abū Bakr. 7-That the punishment is the same as *Zinā*, in that if he is a virgin, he is whipped, and if he is not, then he is stoned. 8-That there is no prescribed punishment, rather it is left up to the *Imām* to perform *Ta'zīr*, and this was narrated from Abū Hanifah, and one narration from Ash-Shāfi'i, and others. Ash-Shawkānī refutes the opinion of the punishment being the same as *Zinā*, as well as the opinion that there is only *Ta'zīr*, and supports the opinion that he is killed, but does not appear to specify which way of killing is the strongest.

¹⁰ “*Al-Mughnī*”, Vol. 8/188

¹¹ **Trans. Note:** This is due to the *Hadīth* of Abū Hurayrah, may Allāh be pleased with him, that he said, “The Messenger of Allāh, , sent us in a platoon, then he said, ‘If you find so and so, and so and so, then burn them both with fire.’ Then the Messenger of Allāh, , said, when we were intending to go out, ‘Verily, I ordered you to burn so and so, and verily, no one punishes with it except Allāh. So if you find them both, then kill them.’” Narrated by Al-Bukhārī and others

unless it is out of retribution, “as is the correct (opinion) from the opinion of the majority, except for the *Hanafīs*.” And Allāh, *Ta’ālā*, knows best.¹²

And the discussion about the *Masājid Adh-Dhirār* has within it lengthy dialogue, but I will condense the discussion here to what relates to the permissibility of destroying the *Masājid* which were built for harm or for a cause from the causes or reasons mentioned earlier. This is if the origin of the *Masjid* was built for this. But if the *Masjid* was built for drawing nearer to Allāh, *Ta’ālā*, then something comes upon it, like the people of *Bid’ah* taking control of it, or changing it to a temple from the temples of idolatry, or the hiring of an *Imām* behind whom praying is not allowed, then our discussion does not include it, and this *Masjid* is not to be faced with the opinion of being destroyed. Rather, it is obligatory – if it is possible – for this corruption to be removed, while the *Masjid* is upon the origin of its construction, from it being left alone, praising it, (praising) its construction, and (praising) those who built it. And the consideration of the origin is used in numerous issues within *Fiqh*, from them is the differentiation between a *Masjid* which is built upon a grave, then the first is the grave and the *Masjid* followed it, and between the *Masjid* in which a dead person was buried, so the grave is the newer (of the two).

An-Nawawī said in his *Fatāwā*, after being asked about a public cemetery of the Muslims in which someone built a “*Masjid*”, and placed a *Mihrāb* within it, is that

with this phrasing. And in another narration of Ibn ‘Abbās, “*Do not punish with the punishment of Allāh.*”

¹² **Trans. Note:** Based upon the past two footnotes, the reader might ask, “Why did the *Sahābah* use fire to punish and kill people, if the Prophet, ﷺ, forbids it?” The answer is that there was a difference of opinion concerning using fire, even amongst the *Sahābah*. And Ibn Hajar discussed this issue at length, and from that which he said is the following, “And the *Salaf* differed concerning burning. As ‘Umar and Ibn ‘Abbās had *Karāhah* for that unrestrictedly, whether that was for the reason of *kufr* or in the condition of fighting or if it was out of *Qisās* (retribution). And it was permitted by ‘Alī, Khālid Ibn Al-Walīd and other than them. And that which relates to the *Qisās* will come shortly. And Al-Mulahhab said, ‘This prohibition is not for forbiddance (*Tahrīm*), rather it is upon the path of modesty. And the action of the *Sahābah* indicates the permissibility of burning. And the Prophet, ﷺ, burned the eyes of the ‘Uranīs with heated iron, and Abū Bakr burned the *Bughāt* (rebels) with fire in the presence of the *Sahābah*, and Khālid Ibn Al-Walīd burned some people from the people of apostasy with fire, and most of the scholars of Al-Madinah permit the torching of the fortresses and ships upon their people. This was stated by An-Nawawī and Al-Awzā’ī.’ And Ibn Al-Munīr and others stated: ‘There is no proof for that which was mentioned from the permissibility. Because the story of the ‘Uranīs was *Qisās* or is abrogated, as has passed. And the permitting by a *Sahābi* is opposed by the prohibiting by another *Sahābi*. And the story of the fortresses and the ships is restricted to necessity for that, if it is specified as a method for triumphing over the enemy. And from them are those who restricted it to there not being any women or children with them, as has passed.’ As for the *Hadīth* of the chapter, then the apparentness of the prohibition in it is for forbiddance (*Tahrīm*).” “*Fat'h Al-Bārī*” Vol. 6/174.

allowed? And is it obligatory to destroy it? So he said, "That is not allowed for him, and it is obligatory to destroy it." And Ibn Al-Qayyim said in "Zād Al-Ma'ād", ¹³ "The *Masjid* is destroyed if it is built upon a grave, just as the dead person is exhumed if he is buried in the *Masjid*. Ahmad and others clearly stated that. So a *Masjid* and a grave are not joined together in the Religion of *Islām*. Rather, whichever of the two was brought upon the second, it is prevented and the ruling (of remaining) is for the earlier one, but if they are built together (at the same time, then) that is not allowed."

The permissibility of destroying a *Masjid* for the cause of *Dharar* and *Dhirār* ¹⁴

Some have rejected the discussion about destroying the *Masjid Adh-Dhirār*, and have claimed that the *Masjid* in and of itself has no cause (for a ruling) within it, and that the cause (for the ruling) is only in the *Imām* or the people of the *Masjid*, so the *Masjids* are left alone, and the action (being performed in the *Masjid*) is to be objected to. And he (i.e. the one who objected to this discussion) did not differentiate between the matter that was mentioned earlier, and that is looking at the origin for which the *Masjid* was built. And this opinion necessitates that there is no *Masjid* in which it is forbidden to pray due to itself and its construction, rather the prayer is only forbidden (in it) for another cause, such as the presence of statues, or an *Imām* who is a *Zindiq*, or something else. And in this luminance, I will relate a collection of the words of the *Imāms* regarding the forbiddance of praying in some of the *Masjids*, due to the fact that these *Masjids*

¹³ Issue 77 Trans. Note: Vol. 3/501

¹⁴ Trans. Note: The phrase "*Dharar* and *Dhirār*" is taken from the *Hadīth* of Abū Sa'īd Al-Khudrī, may Allāh be pleased with him, that the Messenger of Allāh, , said, "*There is to be no Dharar and no Dhirār.*" Narrated by Ad-Dāraqutnī. And narrated by Ibn Mājah and Ahmad on the authority of 'Ubādah Ibn As-Sāmit and 'Abdullāh Ibn 'Abbās, and by Mālik on the authority of 'Amr Ibn Yahya Al-Māzīnī from his father. The majority of the scholars have weakened this *Hadīth*, while only a few accepted it, such as An-Nawawī declaring it "*Hasan*" in "*Al-Athkār*", #502, in "*Al-Arba'īn An-Nawawiyah*", #32, and in "*Bustān Al-'Ārifīn*", 35. Ibn Rajab mentioned that its chains strengthen each other, in "*Jāmi' Al-'Ulūm Wal-Hikam*", Vol. 2/207, and declared it "*Sahīh*" in as well Vol. 2/211. The literal translation of "*Dharar* and *Dhirār*" is "damage and damage" or "harm and harm". Due to this, the scholars differed on what was exactly meant by this. It has come in "*Al-Muntaqā Sharh Muwatta' Mālik*", that the possible meanings are as follows:

- 1- That it was a confirmation of the forbiddance of damage and harm.
- 2- That "*There is to be no Dharar...*" means that it isn't upon anyone to be patient upon someone else's harm, "... and no *Dhirār*," is that it is not allowed for that person to harm the other with anything other than that.
- 3- That *Dharar* is something you benefit from and others are harmed by, while *Dhirār* is that which harms others and you yourself have no benefit in.
- 4- That *Dharar* is one person harming another, while *Dhirār* is two people, each harming the other simultaneously.

have the ruling of the first *Masjid Adh-Dhirār* which Allāh, *Ta’ālā*, forbade His Messenger, , from praying in, with His Statement,

Never stand you therein

And that it is from that which is permissible for the People of Authority and Ability to destroy these *Masjids* and remove them; some of them are obligatory to be removed, and some of them are from those which it is permissible for them to destroy, torch and remove them.

Ibn Al-Qayyim, may Allāh, *Ta’ālā*, be merciful to him, said in “*Zād Al-Ma’ād*”, in his mentioning of the benefits of the Battle of Tabūk, “And from them, was the torching and destroying of the places of disobedience in which Allāh and His Messenger are disobeyed, just as the Messenger of Allāh, , torched the *Masjid Adh-Dhirār* and ordered its destruction. And it was a *Masjid* in which prayers were preformed and the Name of Allāh was mentioned in, when its construction was a harm and a divider between the Believers, and a shelter for the hypocrites. And every place that is like this, then it is obligatory upon the *Imām* to inactivate it, either by destruction or torching, or by changing its likeness, and removing it from what it was constructed for.” ¹⁵

Ibn Hazm, may Allāh, *Ta’ālā*, be merciful to him, said, “And the (performing of the) prayer in a *Masjid* that was originated out of boastfulness or harm to another *Masjid* does not fulfill the obligation, if its people hear the call of the first *Masjid* and there is no burden upon them in going to it. And the obligation is to destroy it, and to destroy any *Masjid* that was originated so that the people will be separated in it like monks, or for the people of ignorance to go to it seeking its virtue.” He said, “And Ibn Mas’ūd destroyed a *Masjid* that ‘Amr Ibn ‘Utbah built on the outskirts of Al-Kūfah and returned him back to the *Masjid* of the *Jamā’ah*. ¹⁶ ” ¹⁷

Muhammad Ibn Rushd Al-Jadd (Died 255 H.), said, “Whoever builds a *Masjid* close to another *Masjid* in order to harm the people of the first *Masjid* and divide

¹⁵ **Trans. Note:** “*Zād Al-Ma’ād*”, Vol. 3/500

¹⁶ **Trans. Note:** This *Athar* is as follows: From Ash-Sha’bī who said, “In the time of Ibn Mas’ūd, there was a group from the worshippers who went out to the outskirts of Al-Kūfah and built a *Masjid* for them to worship in. From them were ‘Amr Ibn ‘Utbah and Mufhadh’dhal Al-‘Ajalī. So Ibn Mas’ūd went out to them, and returned them to Al-Kūfah and destroyed their *Masjid*. And he said, ‘Either you are more guided than the Companions of Muhammad, or you are holding on to the tail of misguidance.’” Ibn Rajab declared it “*Sahīh* from Ash-Sha’bī” in “*Fat’h Al-Bārī*”, Vol. 1/102.

¹⁷ “*Al-Muhallā*”, Topic Number 399.

their *Jamā'ah* with it, then it is from the greatest of harms, because the harm concerning the Religion is more severe than that which concerns the self and the wealth. Especially regarding the *Masjid* which is taken for the *Salāt*, which is the pillar of the Religion. And Allāh, *Ta'ālā*, revealed concerning that, that which He revealed, from His statement,

— — —

And as for those who put up a Mosque by way of harming – until His statement – The building which they built will never cease to be a cause of hypocrisy and doubt in their hearts, unless their hearts are cut to pieces. (i.e. till they die)

So if it is confirmed against the one who built it that he intended harm and division of the *Jamā'ah*, not (that he intended) a point from the points of righteousness, then it is obligatory for it to be torched, destroyed and left tossed out for the manure hills, as the Messenger of Allāh, ﷺ, did with the *Masjid Adh-Dhirār*.¹⁸

Al-Wanshīrīsī¹⁹ said, “And Ibn Al-Hāj was asked about a *Masjid* that was built close to a *Masjid* with the intent of harm. So he answered, ‘If a *Masjid* is built close to a *Masjid* (and is) considered as a harm, then the discussion is concerning the latter of the two *Masjids*. And likewise in the *Riwāyah* is the *Lafthah*. And the ruling is that it is obligatory to destroy the latter of the two, if it has been built, and prevention (of its construction) if it has not been built. And the site, if its owner intended harm, then it is returned to him, because he did not intend righteousness with his compassion – in other words, his donation – And if he did not intend harm, then it could be said that it remains as an endowment as it is, as perhaps the people will become many in the area, so that it (i.e. the *Masjid*) will be built, and Allāh knows best.’”²⁰

As-Suyūtī said, “And from those innovations is the great numbers of *Masjids* in one area. And that is due to what there is in it from the division of the group, separation of the unity of the ones who are praying, an undoing of the knot of consolidation in worship, a departing of the beauty of the abundance of the worshipers, multiplying the opinions, differing the drinking holes, a spoiling of

¹⁸ In “*Al-Bayān Wat-Tahsīl*”, Vol. 1/411

¹⁹ **Trans. Note:** He is Abul-‘Abbās Ahmad Ibn Yahyā Ibn Muhammad Al-Wanshīrīsī, from the scholars of the *Mālikiyah*. He lived from 834-914 H. He is also the author of “*Uddat Al-Burūq Fī Jam'i Mā Fī Al-Math'habī Min Al-Jumū'i Wal-Furiūq*”.

²⁰ In “*Al-Mi'yār Al-Mu'arrab Wal-Jāmi' Al-Mugharrab*”, Vol. 7/229. **Trans. Note:** The full name of the book is “*Al-Mi'yār Al-Mu'arrab Wal-Jāmi' Al-Mugharrab 'An Fatāwī Ahl Ifriqiyah Wal-Andalus Wal-Maghrib*”. It is a book of over six thousand *Fatwās* from the scholars of Al-Maghrib, Al-Andalus and the African nations.

the wisdom of the (prayers of the) *Jamā'ahs* – I mean the unity of voices in fulfilling the worships – and their returning to each other with benefits and help. And harm to the old *Masjid*, or something that resembles harm, or his (i.e. the one who built the new *Masjid*) love for fame and to make his actions known and spending money in that which there is no necessity in.”²¹

Al-Bahūtī said, “And it is forbidden to build a *Masjid* beside a *Masjid* except for a need, like the tightness (i.e. crowdedness) of the first and the likes of that. Or fear of *Fitnah* by them joining together in one *Masjid*. And its apparentness [in other words, the *Math'hab*] is that even if he did not intend harm (it is still like that).”²²

Shaykh Jamāl Ad-Dīn Al-Qāsimī said, “The Verse indicates that any *Masjid* that is built upon that which the first *Masjid Adh-Dhirār* was built upon, that there is no ruling for it nor any sanctity. And it is not valid to donate to it. And Ar-Rādhī Billāh torched many of the *Masjids* of the *Bātinīyyah*,²³ the *Mushabbihah*,²⁴ and the *Mujabbirah*,²⁵ and he donated some for charitable purposes. Some of the *Mufassirīn* narrated it.”²⁶

²¹ In “*Al-Amr Bil-Ittabā’ Wan-Nahī ‘An Al-Ibtidā’*”

²² In “*Sharh Al-Iqnā’*”, Vol. 1/545

²³ **Trans. Note:** The *Bātinīyyah* is an umbrella term that includes many different groups, some of which are the *Nusayriyyah*, the *Ismā’iliyyah*, the *Durūz*, and many other groups. The main shared characteristic in these groups is that they keep their beliefs hidden, as well as they believe that there are hidden meanings to the *Islāmic* texts which do not comply with the apparent meanings. Based on these two characteristics, the name *Bātinīyyah* was given to them, which comes from the word *Bātin*, which means “inside”.

²⁴ **Trans. Note:** The *Mushabbihah* are a group whose main belief is that they explain Allāh’s Attributes in a way that resembles the attributes of the creation. So Allāh’s Eyes, Hands, Fingers, Face, Foot, Shin, etc. are explained to resemble these characteristics in the creation.

²⁵ **Trans. Note:** The *Mujabbirah* are a group of the *Qadariyyah*. Their main belief is that the creation has no choice, nor any free will in their actions. They believe that anything that a person does, whether *Halāl* or *Harām*, that all of these things are considered acts of obedience, because they are all in accordance with Allāh’s universal *Qadar*.

²⁶ In “*Mahāsin At-Ta’wīl*”

Az-Zamakhsharī, [Hanafī in *Fiqh*, Mu'tazilī²⁷ in 'Aqīdah], said, "Every *Masjid* that is built out of boastfulness, or showing off and seeking recognition,²⁸ or for an

²⁷ **Trans. Note:** A *Mu'tazilī* is someone who belongs to the group of *Mu'tazilah*. There are five main beliefs of this group, which are: 1-*At-Tawhīd*: This in reality is their belief in negating all of Allāh's Attributes, so they only describe Him in a negating form. They say: "He has no height, no width, no smell, no colour, etc." As for the Attributes that affirm things, then they reject them, and they say, "He is 'Ālim without knowledge, *Basīr* without sight, etc." 2-*Al-'Adl* (Justice): This is their belief that they make *Qiyās* between the Rulings of Allāh and the intellects of the creation. In reality, it is a rejection of Allāh's *Qadar*. Based on this belief they rejected the belief that Allāh created the actions of the slaves, and they claimed that the slaves create their own actions, whether good or bad. They also hold the belief that the intellect has the right and the ability to declare things good and bad, and whoever performs that which the intellect sees as good is deserving of reward and whoever performs that which the intellect sees as bad is deserving of punishment. 3-*Al-Manzilah Bayn Al-Manzilatayn* (The Level Between the Two Levels): This is their belief the *fāsiq* in the *Dunyā* is not called a believer, nor a disbeliever, and that if he dies without repenting from his major sin, then he will be from the people punished eternally in Hell. 4-*Al-Wa'd Wal-Wa'id* (The Promise of Reward and the Threat of Punishment): This is their belief that the person who performs a major sin and dies upon that has no chance of being forgiven for it, and he is not deserving nor has a chance to receive intercession from anyone, not even the Prophet Muhammad, , and that he will be in Hell eternally. 5-*Al-Amr Bil-Ma'rūf Wan-Nahi 'An Al-Munkar* (The Ordering of the Good and the Forbidding of the Evil): This is their belief that it is obligatory to rebel against the leaders, even if they have not disbelieved, but have only fallen into major sins. They believe that if they have the strong assumption that they can overpower him, then it is obligatory to rebel.

²⁸ **Trans. Note:** *Shaykh Abū Basīr* comments on this idea, saying, "**An Expansion For Which There Is No Evidence:** Some of the People of Knowledge – like Az-Zamakhsharī and others – included another cause in building the *Masjid* which enters it in the description and the ruling of the *Masjid Adh-Dhirār*, and it is the intent of showing off and seeking recognition from building the *Masjid*. So they said, 'Whoever builds a *Masjid* out of showing off, then its ruling is the ruling of *Masjid Adh-Dhirār*.' And some of the contemporary Students of Knowledge have followed them in this saying – and they spread it amongst the people – and they made invalid *Qiyās* upon it, which resulted in including that which is not allowed to be included from the *Masjids* which the Muslims built, (claiming) that they are *Masājid Dhirār*.

I say: This is an expansion which is not correct, and it is rejected from (numerous) points:

- From them, is the absence of evidence from the Book and the *Sunnah* which indicates that showing off is from the descriptions which turn the *Masjid* to the description and the ruling of *Masjid Dhirār*.
- And from them, is that the sanctity of the Muslim's wealth – from which the *Masjid* is built – is safeguarded by explicit evidence from the Book and the *Sunnah*, it is not allowed to oppose this evidence, reject it and invalidate it with the statement of an individual from the People of Knowledge!

So the wealth of the Muslim is safeguarded with the evidence, so how can its sanctity be breached without evidence?

- And from them, is that the place of showing off is in the heart, (and) it is not possible to know it with certainty and to be positive of it. As how many people who show their actions are not actually showing off, and how many of those who hide their actions show it from a hidden way, (and) he will be someone with *Riyā'* with Allāh, *Ta'ālā*? And how many individuals leave an action out of showing off and so that he will not be labelled as someone who shows off? And this is a broad subject, no one whom can encompass it except Allāh, *Ta'ālā*. Due to this, the Prophet, , labelled it "*Shirk As-Sarā'ir* (The shirk of the insides)... and *Ash-Shirk Al-Khafi* (The

Hidden shirk)", due to it being veiled from the eyes and knowledge of the people, and maybe even from the person committing it himself. Then if it is said: 'It is possible to know *Riyā'* through the *Qarā'in* (accompanying factors) that indicate it'. I say: These *Qarā'in* do not elevate passed being assumptions, and assumptions do not benefit anything beside the truth. And the rulings – and especially from them this issue of ours – are not based upon assumptions, and the sanctities are not breached, and the *Masjids* are not abandoned, destroyed and torched with assumptions.

- And from them, is that it is from the nature of the Believer that the good things make him happy, and that the praise of the Righteous upon him with good pleases him, because they are the witnesses of Allāh on the Earth. And in the *Hadīth*, as it has come authentically from the Prophet , that he said, "*Whoever is made happy by his good deeds and made unhappy by his bad deeds, then he is a Believer.*" And the likes of this happiness and pleasure might be explained according to many of the people as *Riyā'*, then they build upon that mistaken ideas (and) unjust rulings, and the *Masjids* are abandoned, and the tear will become wider to the point that it becomes hard to patch it or close it.

- And from them, is that the argument of *Riyā'* might be a means for every hypocrite and one of weak *Īmān* which leads him to abandon the *Masjids* and the *Jamā'ahs*, and possibly leaving the *Salāt*. Then if you ask one of them about the reason for him leaving the *Jamā'ah* and his abandonment of the *Masjid* which might be neighbouring him, he says to you, 'I know from the builder of this *Masjid* that which you do not know, (and) he has built it and wanted to show off by building it.' And like this, the *Masjids* and the *Jamā'ahs* will be abandoned under the means of *Riyā'*.

- And from them, is the absence of scales with which *Riyā'* can be verified, weighed and known, and which it is possible for it to be something agreed upon between all sound minded people. So the action that you explain as being *Riyā'*, someone other than you might explain it as openly declaring the truth, and ordering the good and forbidding the evil, or it is sincere piety, or sincere action. And the likes of this discrepancy, if it is acted upon, then it will lead to division, disputing and disagreement, and especially in an issue like the issue of *Masājid Adh-Dhirār*.

- And from them, is that the likes of this expansion in issuing rulings upon the *Masjids* that they are *Dhirār* has a negative effect upon the Muslims, their children and their lives, and especially those who are living in Europe, which is known for the lack of *Masjids* in it. To the point that due to the lack of *Masjids*, the Muslims have resorted to establishing the *Jumu'ahs* and the *Jamā'ahs* in places which immediately after the *Salāt* are turned into places of *fisq*, drinking alcohol, fornication, and bringing the evil acts to life. Is it comprehensible in the likes of this painful, difficult state of affairs, to restrict upon the slaves more than they are in from restrictions and hardships, and (for it) to be said to them that it is not allowed for you to pray in these *Masjids* due to the possibility of the suspicion of the presence of *Riyā'*? It is not allowed to take your children to these *Masjids*, while they know that the alternative to it will be the clubs, the shameless markets, befriending evil companions, and sitting in front of the television screen for long hours, in order for them to receive the destructive poisons which are broadcasted to them through the local and satellite channels.

And the *Fiqhī* rule states, "**If it (i.e. the situation) becomes restricted, it (i.e. the ruling) becomes broadened.**" And not "If it becomes restricted, it becomes (more) restricted and increases in tightness, strangling and severity." And Allāh, Ta'ālā, says,

So verily, with hardship is ease. Verily, with hardship is ease. [As-Sharh, 5-6]

So it is not from the Religion and the *Fiqh* for us to follow up hardship with hardship and severity. So hardship is always followed by ease and comfort – without negligence – until the hardship is raised off of the *Ummah* and the slaves.

objective other than seeking the Face of Allāh, or with money that is not pure, then it is included with *Masjid Adh-Dhirār*. And from Shaqīq, that he did not

- And from them, is that *Salāt Al-Jamā'ah* and that which is included with it from the great and important *Sharī'i* objectives, to the point that the Prophet, , intended to torch the homes of those who stayed behind from it, if it were not for the presence of the children and the women in them. It is not possible for all of these *Sharī'i* objectives to be inactivated due to the suspicion of *Riyā'*, which is not elevated to the level of an authentic evidence." End quote. "*Sifatu Masājid Dhirār Allatī Yajibū I'tizālīhā*" pg. 8-10. The phrase "*Shirk As-Sarā'ir*" has come in the following *Hadīth*: From Jābir Ibn 'Abdillāh, may Allāh be pleased with him, that the Prophet,

, came out, then said, "*O people! Beware of Shirk As-Sarā'ir. A man stands up and prays; so he strives in beautifying his Salāt, due to what he sees from the people looking at him, so that is Shirk As-Sarā'ir.*" This *Hadīth* was declared "*Hasan*" by Ath-Thahabī in "*Al-Muḥādhhabh*", Vol. 2/730. An almost identical phrasing from Mahmūd Ibn Labīd Al-Ansārī, may Allāh be pleased with him, was declared "*Hasan*" by Al-Albānī in "*Sahīh At-Tarhib Wat-Tarhib*", #31. The phrase "*Ash-Shirk Al-Khaṭīf*" has come in the following *Hadīth*: From Abū Sa'īd Al-Khudrī, may Allāh be pleased with him, who said, "The Messenger of Allāh, , came out to us while we were discussing *Al-Masīh Ad-Dajjāl*, so he said, '*Should I not inform you of that which is more fearful upon you to me than Al-Masīh Ad-Dajjāl?*' He said, 'We said, 'Of course.' So he said, '*Ash-Shirk Al-Khaṭīf. That a man stands praying, so he beautifies his Salāt due to what he sees from a man looking at him.*'" Narrated by Ibn Mājah. As-Sindi mentioned in his explanation of "*Sunan Ibn Mājah*", that it was declared "*Hasan*" in "*Az-Zawā'id*". Also, it was declared "*Hasan*" by Al-Albānī in "*Sahīh Ibn Mājah*", #3408, and in "*Mishkāt Al-Masābīh*", #5262. This phrase has also been declared "*Sahīh*" by Ibn Jarīr At-Tabarī in "*Musnād Umar*", Vol. 2/794, without the full story narrated. It was also narrated by Imām Ahmad with a longer story that is weaker than the first, all with the same meaning though. *Riyā'* has also been described as "*Ash-Shirk Al-Asghar*", in the following *Hadīth*: From Mahmūd Ibn Labīd, that the Messenger of Allāh, , said, "*Verily, the most fearful thing I fear upon you is Ash-Shirk Al-Asghar.*" They said, "And what is *Ash-Shirk Al-Asghar*, O Messenger of Allāh?" He said, "*Ar-Riyā'. Allāh, 'Azza Wa Jall, will say on the Day of Resurrection, if the people have been recompensed for their deeds, 'Go to those who you used to show off to in the Dunyā and see if you find any recompense with them.'*" Narrated by Ahmad. Al-'Irāqī mentioned that the men of this *Hadīth* are trustworthy, in "*Takhrij Ihyā' Ullūm Ad-Dīn*", Vol. 3/361. Ibn Al-Muflīh declared a shorter version of the *Hadīth* to be "*Sahīh*", in "*Al-Ādāb Ash-Shariyyah*", Vol. 3/293. Ibn Hajar declared another shorter version "*Hasan*" in "*Bulūgh Al-Marām*", #440. As-Suyūtī declared the full version "*Jayyid (Good)*" in "*Al-Budūr As-Sāfirah*", 233. Al-Albānī declared it "*Jayyid*" in "*Mishkāt Al-Masābīh*", #5263, and in "*As-Silsilah As-Sahīhah*", #951 "*Sahīh*" in "*Sahīh Al-Jāmi'*", and in "*Sahīh At-Tarhib Wat-Tarhib*", #32, some of them with the full version and some with the shorter version. As for the *Hadīth* which the *Shaykh* mentioned, "*Whoever is made happy by his good deeds and made unhappy by his bad deeds, then he is a Believer.*", then this was narrated by At-Tirmidhī, and he declared it "*Hasan Sahīh Gharīb*". It was also declared "*Hasan Sahīh*" by Ibn Al-'Arabī in "*Āridhat Al-Ahwāthī*", Vol. 5/26. Al-Albānī declared it "*Sahīh* upon the conditions of the two *Shaykhs*" in "*Irwā' Al-Ghalīl*", Vol. 6/215, and "*Sahīh*" in "*Sahīh At-Tirmidhī*", #2165, and in "*Sahīh Al-Jāmi'*", #2546, all from the *Hadīth* of Umar Ibn Al-Khattāb in his *Khutbah*. As for what the *Shaykh* mentioned from the Prophet, , intending to torch the homes of those who did not attend *Salāt Al-Jamā'ah*, then this is from the *Hadīth* of Abū Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh, , said, "*By the One in Whose Hand is my soul, I have the intention to order for fire wood to be gathered, then I order for the Salāt, then it is made Athān for. Then I order a man to lead the people. Then I go out to the men then I torch their homes upon them.*" The *Hadīth*. Narrated by Al-Bukhārī, Muslim and others, and this is the phrasing of Al-Bukhārī.

make the *Salāt* in the *Masjid* of Banī ‘Āmir, so it was said to him, ‘They have not yet prayed in the *Masjid* of Banī so and so.’ So he said, ‘I do not like to pray in it, as it was built out of harm.’ And every *Masjid* built upon harm, or for showing off and recognition, then its basis returns to the *Masjid* that was built out of harm.”²⁹

I say: The event of Shaqīq is in the *Tafsīr* of At-Tabarī with its chain of narration.
³⁰

Ibn Taymiyyah said, “The *Salaf* used to have *Karāhah* (hatred) for praying in that which resembles *Masjid Adh-Dhirār* and they were of the opinion that the ancient was better than the new, because the ancient is further away from the chance that it was built out of *Dhirār* than the new, in which that is feared.”³¹

I say: And likewise was stated by Ibn Kathīr in his *Tafsīr*. And for knowledge of who hated (that) from the *Salaf*, “*Musannaf Ibn Abī Shaybah*”, should be reviewed, Vol. 2/231, the Indian Publication. And look in it (also) at “The *Karāhah* of *Salāt* in the areas of *Khasf* (Allāh’s Divine Punishment and Destruction of Nations” Vol. 2/377. ³² And the *Karāhah* according to the *Salaf* is forbiddance (*Tahrīm*).³³

Shaykh ‘Abdul-Latīf Āl Ash-Shaykh said, “And further than that, is that the Messenger of Allāh, ﷺ, destroyed the *Masjid Adh-Dhirār*. So in it there is evidence for the destruction of the *Masjids* that are greater in corruption than it.”³⁴

Imām Al-Qurtubī said, “Our scholars said, ‘It is not allowed to build a *Masjid* beside a *Masjid*, and it is obligatory to destroy it and prevent its construction, so that the people of the first *Masjid* do not leave, then it remains empty, unless the area is large, so the people are not sufficed by one *Masjid*, then it is built at that time. And likewise, they said that two or three *Jāmi’i*s³⁵ should not be built in one town, and it is obligatory to prevent the second. And whoever prays the *Jumu’ah*

²⁹ Vol. 9/3268

³⁰ **Trans. Note:** Narrated by Ibn Jarīr in his *Tafsīr*, #13372, from the path of Ibn Humayd, from Hārūn, from Abū Ja’far, from Layth.

³¹ In “*Tafsīr Sūrat Al-Ikhlās*”, page 256

³² **Trans. Note:** The *Karāhah* for praying in an area of *Khasf* is narrated from *Imām Ahmad*, and mentioned by Ibn Qudāmah in “*Al-Mughnī*”, Topic #968, by Ibn Al-Muflīh in “*Al-Furū’*”, “Book of *Salāt*: Chapter of Avoiding *Najāsah*: Issue of *Salāt* in cemeteries and bathhouses.” and by Al-Mirdāwī in “*Al-Insāf*”, “Book of *Salāt*: Chapter of Avoiding *Najāsah*”.

³³ Look to “*I'lām Al-Muwaqqi'in*”, by Ibn Al-Qayyim, Vol. 1/39-43, and “*Badā'i' Al-Fawā'id*”, Vol. 4/6

³⁴ In “*Majmū'at Ar-Rasā'il Wal-Masā'il An-Najdiyyah*”, Vol. 3/414

³⁵ **Trans. Note:** A *Jāmi'* is a large *Masjid* in which *Jumu’ah* is usually prayed in by the whole town, and it is made so that everyone can gather together for *Jumu’ah*.

in it, then it does not count for him (i.e. he needs to repeat it). And the Prophet, , torched the *Masjid Adh-Dhirār* and destroyed it.”” And he said, “Our scholars said, ‘And every *Masjid* that is built out of harm or out of showing off and seeking recognition, then it is within the ruling of the *Masjid Adh-Dhirār*; it is not allowed to pray in it.’”³⁶

Al-Ghazālī said, “And as for the *Masjid*, then if it is built on a land that was acquired unlawfully, or with wood that was acquired unlawfully from another *Masjid*, or from the property of someone specific, then it is not allowed to enter it to begin with, and not (even) for *Jumu'ah*. And if it is from money whose owner is not known, then the piety is to depart to another *Masjid* if one is in existence. But if he does not find another one, then he does not abandon the *Jumu'ah* nor the *Jamā'ah*, because it is possible that it (i.e. the money and materials used to build the *Masjid*) is from the property of the one who built it, even if that is farfetched, and if it does not have a specific owner, then it is for the (general) benefits of the Muslims.”³⁷

I say: And what is necessitated by the opinion of the forbiddance of the *Salāt* in a *Masjid* is its destruction, due to the suspension of its objective for which it was named, and Allāh knows best.

So this is a collection of narrations from the People of Knowledge concerning the forbiddance of praying in *Masājid* (*Adh-Dhirār* appears to be missing), and the cause (for this ruling) is in the construction itself, not something else extra, like the *Imām*, (the presence of) images and other than that.

And in these narrations, there is a set of points and benefits, from them:

- 1- The differentiation between the *Masjid* that was built as *Dhirār* from its origin, and between *Dharar* descending upon the *Masjid*. So the second has its harm removed and the *Masjid* is returned to its condition that it was upon (before the harm descended upon it). And the first, if harm is fixed to it, then it is obligatory to remove it, like the *Masjids* that were built out of harm and which it is possible to remove its harm, then the authority (i.e. the ruler) has the right to destroy it, torch it and remove it, and he (also) has the right to leave it and remove the harm from it. Like the *Masjid* that was built unlawfully (on stolen land or with stolen material), the owner of the land is given the choice between taking the land (back) or accepting its price, then if he accepts its price, it is paid to him and the *Masjid* is left, otherwise it is removed.

³⁶ “*Al-Jāmi’*”, Vol. 8/254

³⁷ In “*Al-Iḥyā*”, Vol. 2/114

- 2- There is no slander nor any shame upon whoever dislikes or forbids the *Salāt* in any given *Masjid*, due to his belief that it was built out of harm, rather, that is the action of the Righteous Predecessors (*As-Salaf As-Sālih*), as has passed.
- 3- These narrations; in them there is the refutation upon those who speak ill of or object to the labelling of some of the *Masjids* as *Masājid Dhirār*, due to his belief that nothing is labelled with this except for the first *Masjid Adh-Dhirār*, or a *Masjid* that has gathered all of the causes (for the ruling) of the first *Masjid Adh-Dhirār*. So these *Fatāwā* are from the scholars concerning the destruction of some of the *Masjids* due to one cause only, and they did not stipulate the gathering of all of the conditions in a *Masjid* in order for it to be destroyed or abandoned, and it is upon whoever says other than this (to bring) the evidence.
- 4- And that which some of the scholars issued a *Fatwā* concerning, from the impermissibility of accepting the donation of the Jew, the Christian and the *kāfir* to the *Masjid*. As it is in “*Al-Mi'yār Al-Mu'arrab*”, “*Abū 'Imrān Al-Qattān* was asked about a Jew who donated a home to a *Masjid* in *Qurtubah*, so he answered, ‘It is not allowed’”³⁸ And (the mentioning has passed concerning) the impermissibility of accepting (from) someone donating land out of harm, or if its donation is known to be for showing off and recognition, rather it is returned to him.
- 5- Every *Masjid* that remains upon its harm and it is not possible to rectify it, then it is not allowed to pray in it, due to His, *Ta'ālā's*, statement,

Never stand you therein

And the mentioning of the *Fatāwā* of the People of Knowledge concerning this has passed.

Forms of Contemporary *Masājid Adh-Dhirār*

- Rashīd Ridhā mentioned in “*Al-Manār*”, his statement, “And from it, it is known that many of the *Masjids* of Egypt which are close to each other – and likewise the likes of them in the other areas – they were not built for the Face of Allāh, *Ta'ālā* – rather the motivation for their construction was showing off and the following of desires by the ignorant ones from the princes and the wealthy ones.”³⁹
- And from that which is included in the meaning of *Masjid Adh-Dhirār*, and upon which the *Shar'i* description is applicable, are those *Masjids* which

³⁸ “*Al-Mi'yār Al-Mu'arrab*”, Vol. 7/65

³⁹ “*Al-Manār*”, Vol. 11/39

the *tawāghīt* built in order for their names to be remembered in them and for them to be named after them. And in these *Masjids* are many of the meanings of *Dhirār*; from them are that they were built out of showing off and seeking recognition. And their wealth was only constructed through the thefts of those *tawāghīt*, and some of them are from money of usury and gambling. And some of them, the *tāghūt* bequeaths that he be buried in it, in other words, there is the meaning of a grave in it since the beginning of its construction.⁴⁰ And the most famous of these *Masjids* is the *Masjid* of the *tāghūt* Al-Hasan the Second, the king of Morocco – may Allāh, *Ta’ālā*, curse him – as this *Masjid* gathers all of these traits and increases upon them. And it was not constructed except for sightseeing by the disbelieving tourists who enter into it naked. And like it is the *Masjid* which Al-Husayn Ibn Talāl built, and he named it in the name of his grandfather – the *Masjid* of King ‘Abdullāh – rather he called it the *Masjid* of the Martyr ‘Abdullāh. And this grandfather of his is from the *Imāms* of *kufr* and spreading corruption.

- As for in the States of Strangeness,⁴¹ then the embassies of apostasy have popularized the construction of *Masjids*, some of which are specific for the people of their country and none other than them from the Muslims. And this embassy controls it and encourages the people of its country to go to it only and no other, out of eagerness from them for their herd to not be affected during their stay in the foreign countries by them praying in other *Masjids*, then their rulings change upon their countries and the rulers of their countries. And this is the essence of harm. And like that is that which the embassies build, and they register it in the name of private companies or buildings so that the control will continue upon it. And they specify the *Imāms*, teachers and *Mu’ath’thins* for it and they make it (a tool of) boastfulness, showing off and seeking recognition. And (another reason they do this is) so that they can specifically interpret the Religion upon their methodology and (according to) their desires. And these *Masjids* become a centre for intelligence agencies against the Muslim Youth, and in it, the men of the embassy gather for the celebrations which they call religious, so they carry the meaning of,

And as an outpost for those who warred against Allāh and His Messenger

⁴⁰ **Trans. Note:** What the *Shaykh* means here is that since the king has had the *Masjid* built and ordered that he be buried in it from day one, then this *Masjid* is essentially an empty grave since it was built, so there is no way that it can be labeled a *Masjid*.

⁴¹ **Trans. Note:** Referring to the West, due to *Islām* being a strange thing due to its scarcity.

- And from that which is included in the meaning *Dhirār*, rather it is the essence of harm, is that which the *tāghūt* of the (Arabian) Peninsula, King Fahd did, from constructing a castle upon a mountain that overlooks the Makkan *Haram*. And some of the *Shaykhs* of the Peninsula issued *Fatwās* for the *tāghūt* and his henchmen to pray in it (while) following the *Imām* of the Makkan *Haram* (as their *Imām* in the *Salāt*). And a castle is not included in the meaning of a *Masjid*, but I included it here due to the invalidity of the *Fatwā* for taking it as a *Masjid* in which there is the meaning and the rewards of praying in the Makkan *Haram*. And the *Salaf* had *Karāhah* for praying in the *Maqāsīr*⁴² which the authorities set up inside the *Masjid*, so would any sound minded person doubt that the *Fatwā* of those ones regarding the permissibility of taking the castles as *Masjids*, and they joined it in meaning with the greatest *Masjid* on the face of the Earth, I say, would any sound minded person doubt that this is from the most false of falsehoods and that the *Fatwā* is a mistake in which there is no doubt?
- And from it is that which the *Jamā'ahs*, parties and groups build from *Masjids* that are specific for them, in order for them to withdraw from the rest of the general *Masjids* of the Muslims. And they are most resembling of the hospices of the *Sūfīs*, due to which they secluded themselves from the *Masjids* of the People of *Islām*, and like the *Husayniyyāt*⁴³ of the

⁴² **Trans. Note:** *Maqāsīr* is plural for *Maqsūrah*. A *Maqsūrah* is an area set up in the *Masjid* for the *Imām* to pray in, that is separated from the rest of the *Masjid*, and sometimes even locked. The first one to set one of these up was Mu'āwiyah Ibn Abī Sufyān, may Allāh be pleased with them both, after the assassination of 'Alī Ibn Abī Tālib, may Allāh be pleased with him, and an attempted assassination of Mu'āwiyah. After this, the *Khalifahs* and *Amīrs* began to perform this as well. Ibn Taymiyyah mentioned this in "*Majmū' Al-Fatāwā*", Vol. 4/501. And concerning the issue of praying inside the *Maqsūrāhs*, *Imām An-Nawawī* said the following, "His (i.e. As-Sā'ib Ibn Yazīd Ibn Ukht Namir's) statement 'I prayed the *Jumu'ah* with him (i.e. Mu'āwiyah Ibn Abī Sufyān, may Allāh be pleased with them both) in the *Maqsūrah*', in it there is evidence for the permissibility of building them if the authority sees it as beneficial. They said, 'And the first one who made one was Mu'āwiyah Ibn Abī Sufyān when the *Khārijī* struck him.' So many of the *Salaf* permitted it, and they prayed in them. From them were Al-Hasan, Al-Qāsim Ibn Muhammad, Sālim, and others besides them. And Ibn 'Umar, Ash-Sha'bī, Ahmad, and Is'hāq had *Karāhah* for them (i.e. *Maqāsīr*). And Ibn 'Umar used to exit it and enter into the *Masjid* if the (time for the) *Salāt* came and he was in it. *Al-Qādhi* said, 'And it is said, *Jumu'ah* is only valid in them if they are permitted for everyone to enter, but if it is specific for some of the people and prohibited for others besides them, then the *Jumu'ah* is not valid in it, due to it being excluded from the ruling of the *Jāmi'*'" "*Sahīh Muslim Bi-Sharb An-Nawawī*", *Hadīth* #1463 Also concerning *Salāt* in the *Maqsūrah*, Ibn Abī Shaybah narrated from 'Abdullāh Ibn 'Umar, Anas Ibn Mālik, Al-Hasan, 'Alī Ibn Husayn, Abul-Qāsim, As-Sā'ib Ibn Yazīd, Sālim, Al-Qāsim, and Nāfi', that they prayed in the *Maqāsīr*. He also narrated *Karāhah* for *Salāt* in them from Al-Ahnaf Ibn Qas, Ash-Sha'bī, Ibn Muhayrīz, and Ibn 'Umar. All of these are within "The Book of *Salāt*" "Chapter: *Salāt* in a *Maqsūrah*"

⁴³ **Trans. Note:** *Husayniyyāt* is the plural of *Husayniyyah*, which is what the temples of the *Rāfidhah Ithnay 'Ashariyyah* are called.

Rāfidhah. So all of these have in them the meaning of *Dhirār*, and it is upon whoever is able from the Muslims to remove them.

- And from it is that which the people of wealth or status build from private *Masjids* for them inside the walls of their castles and their homes, then they pray the five prayers in them, even the *Jumu'ah*, and no one enters it except those whom they are pleased with and whom they give permission to. So they are not the *Masjids* of the Muslims, rather they are *Masājid Adh-Dhirār* which it is obligatory to be removed and destroyed and for their people to be ordered to gather in the general *Masjids*. And these *Masjids* are not the *Masjids* of the homes which the Companions of the Messenger of Allāh used to make. As those *Masjids* were specific for the people of the home to pray the *Sunan* and the *Nawāfil* in and to sit in them for *Thikr* and recitation of the *Qur'ān*, and not for the obligatory prayers, the *Jumu'ah*, nor the *Jamā'ahs*.⁴⁴

This is what Allāh, *Ta'ālā*, made easy. And the People of *Islām* must know that the absence of an *Islāmic* State inflicted many evils upon the world, whether that which concerns the matters of the Religion or the *Dunyā*. So we ask Him, *Subhānahu*, to bless us with a state in which the Allies of Allāh and His Army are honoured, and in which His enemies and the army of the shaytān are humiliated. And all praise is due to Allāh, the Lord of the Worlds.

End of article.

⁴⁴ **Trans. Note:** An example of this is the *Hadīth* of Anas Ibn Mālik, may Allāh be pleased with him, who said, "A man from the Ansār said, 'I am not able to pray with you.' And he was an obese man. So he made food for the Prophet, ﷺ, then called him to his home. Then he spread out a mat for him, and he washed a side of the mat, then he (i.e. the Prophet, ﷺ) prayed two *Ruk'ahs* upon it." Narrated by Al-Bukhārī and Ahmad. Also, from Mahmūd Ibn Rabī' Al-Ansārī, that 'Utbān Ibn Mālik, and he was from the Companions of the Messenger of Allāh, ، who witnessed Badr from the Ansār, that he came to the Messenger of Allāh,

، then said, "O Messenger of Allāh! My eyesight has become weak, and I lead my people in prayer. So if it is raining, then the valley which is between them and I floods, (so) I am not able to go to their *Masjid* to lead them in prayer. So I wished, O Messenger of Allāh, that you would come to me, then pray in my home, then I will take it as a *Musallā*." He said, "So the Messenger of Allāh, ، said to him, 'I will do (that) In Shā' Allāh.' 'Utbān said, 'So the Messenger of Allāh, ، and Abū Bakr left early in the morning when the day rose. Then the Messenger of Allāh, ، sought permission (to enter), so I gave him permission. Then he did not sit until he entered the home, then he said, 'Where would you like for me to pray in your home?' He said, 'So I pointed to a place in the home for him.' So the Messenger of Allāh, ، stood up then made *Takbīr*, then we stood up and lined up behind him, then he prayed two *Ruk'ahs*, then he made *Taslīm*.'" The *Hadīth*. Narrated by Al-Bukhārī, Muslim, and others.

At this point, it seems beneficial to mention some issues that *Shaykh Abū Basīr* discussed in his article on this topic, and which were not mentioned in *Shaykh Abū Qatādah's* article.

***Shaykh Abū Basīr* said, “The Fifth Issue: Does the deviance of the employed *Imām* of a *Masjid* have an affect on the *Masjid* and change it to a *Masjid Dhirār*?**

The Answer: The *Masjid* is not affected by the deviance of its *Imām* away from the truth and what is correct. And that does not change it to a *Masjid Dhirār*, just like it is not affected if people from the People of Desires and *Bid'ah* frequent it, as its description and its ruling which it was established upon from its first day remain for it.

So just as the *Masjid Adh-Dhirār*, even if a pious one prays in it, and he is the employed *Imām* for the people in it, it does not remove off of it the description of *Dharār* and its ruling, likewise, the *Masjid* that is established upon piety, if a deviant *Mubtadi'* prays in it as an employed *Imām* for the people, it does not raise off of it its description and its ruling as (being) a House from the Houses of Allāh, for which there should be glorification.

But the deviance of the *Imām* is upon two types:

A type in which he would be a *kāfir*, and that is when he falls into clear *kufr* without any considered *Shar'i* preventative factor. Then at that time, it is obligatory to abandon the *Salāt* behind him, without abandoning the *Salāt* in the *Masjid*. So the *Salāt* behind him is not allowed and it is not valid, while his (i.e. the person abandoning the *Salāt* behind this *Imām*) *Salāt* in the *Masjid* is allowed and is valid.

And a type (of deviance) in which he would be a *Mubtadi'* (and a) *Fāsiq* which his deviance does not elevate him to the level of clear *kufr*. So in the likes of this condition, *Salāt* is allowed in the *Masjid* and behind this deviant *Mubtadi'* *Imām*.⁴⁵ And especially if missing of the *Salāt* with the *Jamā'ah* is feared, then at that time, *Salāt* behind him is specified upon him, and his deviance does not prevent that.

⁴⁵ If the *Imām* is from the people of *Bid'ah* and desires, then the abandonment of the *Salāt* behind him – by the People of Status, Virtue and Knowledge – is something good, as a reprobation and reprimand towards him, as perhaps that might deter him from his deviance and his wickedness. (This is) with the condition that they find another *Masjid* and *Jamā'ah* which is better, which they are able to join in with and pray the prayers with them. But if an alternative *Masjid* is not available, and they fear upon themselves that they will lose *Salāt Al-Jamā'ah*, then it is specified upon them to pray behind him, and there is no escape.

Ibn Hazm said in “*Al-Muhallā*”, Vol. 3/129, “From ‘Ubaydillāh Ibn ‘Adī Ibn Al-Khayyār, that he entered upon ‘Uthmān, may Allāh be pleased with him, while he was confined, then he said to him, ‘Verily, you are the general *Imām*, and that which we see has befallen you, and an *Imām* of *Fitnah* is leading us in prayer, and we are uncomfortable.’ So ‘Uthmān said to him, ‘Verily, the *Salāt* is the best of what people perform, so if the people do good, then do good with them, and if they do bad, then avoid their evil.’”

And Ibn ‘Umar used to pray behind Al-Hajjāj and Najdah; One of the two was a *Khārijī*, and the second is the most evil of mankind.

And Ibn ‘Umar used to say, ‘The *Salāt* is a good deed, I do not care who shares with me in it.’

And from Ibn Jurayj, ‘I said to ‘Atā’, ‘Do you see an *Imām* who delays the *Salāt*, to the point that he prays it being negligent in it?’ He said, ‘I will pray with the *Jamā’ah*, (as) it is more beloved to me.’ I said, ‘Even if the sun has become yellow and joined with the heads of the mountains?’ He said, ‘Yes, as long as it has not disappeared.’ I said to ‘Atā’, ‘But if the *Imām* does not fulfill the *Salāt*, should I avoid the *Jamā’ah* with him?’ He said, ‘Rather pray with him, and fulfill what you are able to. The *Jamā’ah* is more beloved to me.’

And from ‘Abdur-Razzāq, from Sufyān Ath-Thawrī, from ‘Uqbah Ibn Abī Wā’il, that he used to pray the *Jamā’ah* with Al-Mukhtār Al-Kath’thāb.

And from Abī Al-Ash’ath, who said, ‘The *Khawārij* emerged over us, so I asked Yahyā Ibn Abī Kathīr, so I said, ‘O Abū Nasr, how do you see the *Salāt* behind those ones?’ He said, ‘The *Qur’ān* is your *Imām*. Pray with them as long as they pray it (i.e. pray with the *Qur’ān*).’”

And from Ibrāhīm An-Nakh’ī, ‘I said to ‘Alqamah, ‘Our *Imām* does not complete the *Salāt*?’ ‘Alqamah said, ‘But we complete it.’ Meaning we pray with him and complete it.

And from Al-Hasan, ‘The *Mu’mīn* is not harmed by his prayer behind a *Munāfiq*, and the *Munāfiq* is not benefited by his prayer behind a *Mu’mīn*.’

And from Qatādah, ‘I said to Sa’īd Ibn Al-Musayyib, ‘Do we pray behind Al-Hajjāj?’ He said, ‘Verily, we pray behind he who is more evil than him.’

‘Alī – in other words, Ibn Hazm – said, ‘We do not know anyone from the *Sahābah*, may Allāh be pleased with them, who refused to pray behind Al-Mukhtār, ‘Ubaydillāh Ibn Ziyād, and Al-Hajjāj, **and there is no *Fāsiq* who has**

more *Fisq* than those ones. And all of this is the opinion of **Abū Hanīfah, Ash-Shāfi’ī and Abū Sulaymān.”**

And Ibn Taymiyyah said in “*Al-Fatāwā*”, Vol. 23/343, ‘The *Sahābah* used to pray the *Jumu’ah* and the *Jamā’ah* behind Al-Hajjāj and Al-Mukhtār Ibn Abī ‘Ubayd Ath-Thaqafī, and others besides them, because losing the *Jumu’ah* and the *Jamā’ah* is greater in corruption than following an evil *Imām* in them both (i.e. *Salāt Al-Jumu’ah* and *Salāt Al-Jamā’ah*). Especially if abandoning them both does not repel his evil, so what would be left is the abandoning of the *Shar’i* benefit without repelling that harm. And due to this, those who abandoned the *Jumu’ah* and the *Jamā’ahs* behind the unjust *Imāms* in totality **were considered according to the Salaf and the Imāms to be from among the People of Bid’ah.**”

I say: It becomes known from what has passed, the invalidity of the unjust rulings and generalizations which are passed upon the Houses of Allāh, by some of those from the young men who rush – out of ignorance – due only to their knowledge that in them is an *Imām* who is a *Mubtadi’* or who has some deviances, that they are *Masājid Adh-Dhirār* in which *Salāt* is not allowed. So that leads them to leaving the *Jumu’ahs* and the *Jamā’ahs*.

The Sixth Issue: Is it allowed to pray in a *Masjid* the condition of which is not known, behind an *Imām* whose condition is not known? Or in another meaning, is it obligatory to investigate the reality of the *Masjid* before praying in it, whether it was built out of harm or not, and if the ‘*Aqīdah* of its employed *Imām* is correct or not?

The Answer: It is allowed to pray in a *Masjid*, the condition of which is unknown, behind an *Imām* whose condition is not known. And it is not allowed to investigate – as a condition for the *Salāt* – the *Masjid*, its objectives and the causes which it was established upon and for. Just as it is not allowed to investigate the ‘*Aqīdah* of the *Imām* and to test him with questions which will show who he is. So this action is considered from the *Bid’ahs* and burdens which our Righteous *Salaf* did not do nor see as permissible.

Ibn Taymiyyah, may Allāh be merciful to him, said in “*Al-Fatāwā*”, Vol. 23/351, ‘It is not from the conditions of following (in the *Salāt*) for the one being lead to know the beliefs of his *Imām*, nor for him to test him, so he says: What do you believe? Rather he prays behind the one whose condition is hidden. And the saying of the one who says: ‘I do not surrender my wealth to someone who I do not know.’ And what he intends is that ‘I do not pray behind he whom I do not know, just as I would not surrender my wealth except to he whom I know.’ **(These) are ignorant words which no one from the Imāms of Islām have stated.** Because if a man entrusts his wealth to someone who is not unknown, then he

might betray him in regards to it, and he might (also) lose it. And as for the *Imām*, then if he makes a mistake or forgets, then the one being lead is not held responsible for that. As it is in Al-Bukhārī and others, that the Prophet,

, said, ‘*Your Imāms pray for you and for them. So if they are correct, then (it) is for you and for them. And if they make a mistake, then (it) is for you and upon them.*’ So he made the mistake of the *Imām* upon him, and not them.’

And he, may Allāh be merciful to him, said, Vol. 4/542, ‘And it is allowed to pray behind every Muslim whose condition is hidden, **according to the agreement of the four *Imāms*** and the rest of the *Imāms* of the Muslims. So whoever says: ‘I do not pray a *Jumu’ah* nor a *Jamā’ah* except behind he whom I know his ‘*Aqīdah* on the inside.’ Then this one is a **Mubtadi’ who is in contradiction to the *Sahābah* and the ones who followed them** in goodness and the four *Imāms* of the Muslims and others besides them.’

I say: If the one who says ‘I do not pray the *Jumu’ah* nor the *Jamā’ah* except behind he whom I know his ‘*Aqīdah*,’ is a misguided *Mubtadi’* in contradiction to the *Sahābah*, the *Tābi’īn* and all of the *Imāms* of the Muslims, then this ruling and description is more worthy of being held upon the one who says ‘I do not pray the *Jumu’ah* nor the *Jamā’ah* except in a *Masjid* which I know the ‘*Aqīdah* and the intentions of those who built the *Masjid* and laid its foundation.

I say: No one approaches this statement except for every over strict *Mubtadi’* who overburdens (himself and others), whom the deviations and desires of the extremist *Khawārij* from before have appealed to him.”

The Seventh Issue: A *Masjid* which is frequented by members of the intelligence (agencies) and spies who work as eyes for the oppressive *tawāghīt*, with the objective of spying on the secrets and news of the Muslims. Would the *Masjid* be *Dhirār*, having its rulings and descriptions, due to that?

The Answer: The *Masjid* would not be considered *Dhirār* due to what was mentioned, because it was not established upon a meaning from the meanings of the first *Masjid Adh-Dhirār*. And if the *Masjids* became *Dhirār* due to that, then no *Masjid* on the face of the Earth would be free except that is was *Dhirār*. And because, and it is regrettable, there is no *Masjid* – except for a few – except that it is clamouring wth the tyrannical spies who spy upon the praying Muslims for the sake of the *tawāghīt*.

So the *Masjids* are not judged based upon what has come upon them from descriptions and factors, rather only upon considering the causes and intentions upon which they were built and established in the beginning and from the first

day. And this is a constant rule which must be used concerning every *Masjid* which is surrounded by arguing and disagreement.

And upon it, then the Muslim communities – in the western countries – building *Masjids* in order to care for their herds and their children, to preserve their *Islām* and their attribution to this Religion, teaching them the Arabic language, and other than that from the affairs of the Religion...So all these *Masjids* are not *Dhirār*, and it is not allowed to judge upon them that they are *Masājid Dhirār*, because they were established upon correct *Sharī'* meanings, and they were not built upon any meaning from the meanings which the first *Masjid Adh-Dhirār* was built upon.

And whoever follows the news and the programs that take place in these *Masjids* finds in them much good for the Muslim children, just as he finds in them various and beneficial knowledge based (study) circles, (this is) added to the establishment of the prayers and the *Jamā'ah*. So how is it possible to consider these *Masjids* that they are *Dhirār*, and that they were built upon (some) meanings and goals of the *Masjid Adh-Dhirār*?

And like them are the *Masjids* which the *Islāmic Jamā'ahs*, parties, groups and other than them build; it is not allowed for us as well to judge upon them "collectively" that they are all *Dhirār* in which *Salāt* is not allowed, without investigation and scrutiny regarding the causes and objectives for the establishment of every *Masjid* from those *Masjids*, and whether (or not) there are any of them which were built upon that which the first *Masjid Adh-Dhirār* was built upon and for.⁴⁶

So it is not from the knowledge, nor from the *Fiqh*, nor from the piety and devoutness for it to be said (about) and pointed to all of these *Masjids* that they are *Dhirār*, due to the fact that those who take care of them are *Islāmic* communities, parties and *Jamā'ahs*.

Just as it isn't from the good assumptions which are obligatory to be made with regards to the Muslims, especially the *Jamā'ahs* from them which are working for *Islām*, for it to be assumed about them from the beginning that they build there *Masjids* for the devastating and dangerous objectives and goals for which the first

⁴⁶ **Trans. Note:** After reading this answer, the reader might wonder why it was included in this project, as it seems to be almost in direct opposition to what was discussed earlier by *Shaykh Abū Qatādah*. The reason it was included is because the words of *Shaykh Abū Qatādah* are general and not applicable to every single situation concerning the *Jamā'ahs*, but since he didn't restrict them, some readers might hold them to be absolutely applicable to every situation. By including this answer from *Shaykh Abū Basīr*, it can be held as a restriction to the general words of *Shaykh Abū Qatādah*, or an explanation of them. And Allāh knows best.

Masjid Adh-Dhirār was built. So assuming that about them in the first place removes them from them being and having the description of *Jamā'ahs* which are working for *Islām*. And there is no doubt that this is from the transgression, wrongdoing and oppression, the outcomes and results of which are not praiseworthy.

He, *Ta'ālā*, said,

اجْتَنِبُوا كَثِيرًا مِّنَ الظُّنُنِ إِنَّ بَعْضَ الظُّنُنِ يَا أَيُّهَا الَّذِينَ آمَنُوا

O you who Believe! Avoid much suspicions, indeed some suspicions are sins
(*Al-Hujurāt*, 12)

And He, *Ta'ālā*, said,

إِن يَتَبَعُونَ إِلَى الظُّنُنِ وَمَا تَهْوَى الْأَنفُسُ

They follow but a guess and that which they themselves desire (*An-Najm*, 23)

The Eighth Issue: Are the churches, synagogues and other than them from the temples of the *mushrikīn* included in the ruling of *Dhirār*, in that it is not allowed to pray in them?

The Answer: From that which Allāh made this *Ummah* unique in is that He made all of the Earth as a purification and *Masjid* for them, which is acceptable for *Sujūd* and *Salāt*, except for some of the areas which the Texts have made exception to, in which *Salāt* is not allowed.

And when the churches were not built upon the objective of *Dhirār*, and no Text which indicates the forbiddance of *Salāt* in them has come, we say: *Salāt* is allowed in the churches, synagogues and other than them from the temples as long as they are free from idols, crosses, statues, and graves which are worshipped beside Allāh, *Ta'ālā*, in them. And this is a matter which no disagreement is known between the People of Knowledge.

Ibn Hazm said in “*Al-Muhallā*”, Vol. 2/400, “*Salāt* in the church, the synagogue,
⁴⁷ the house of fire, the slaughterhouse – as long as it is free from urine, feces,

⁴⁷ **Trans. Note:** Concerning praying in churches and synagogues, there appears to be no disagreement in praying in them, as long as they are free from images and graves, and this was narrated by Ibn Abī Shaybah, from Ibn 'Abbās, “That he used to have *Karāhah* for praying in churches if there were images in them.” And *Karāhah* for praying in them was narrated from Al-Hasan. Yet it was narrated from Ash-Sha'bī and 'Atā' Ibn Abī Rabāh that there is no problem in praying in them, and likewise from Ibn Sīrīn concerning churches. And Abū Mūsā Al-Ash'arī and 'Umar Ibn 'Abdil-'Azīz prayed in a church.

and blood – ⁴⁸ in the middle of the road, in the bottom of a canyon, in the areas of *Khasf*, ⁴⁹ facing a he-camel or a she-camel, facing someone who is speaking, someone who sleeping, ⁵⁰ and in every area is allowed, as long as no Text nor consensus of which there is certainty has come concerning the forbiddance of *Salāt* in a given area, then it is to be stopped at the forbiddance.

From Abū Tharr, who said, ‘I said, ‘O Messenger of Allāh, which of the *Masjids* was built on the Earth first?’ He said, ‘*Al-Masid Al-Harām*.’ I said, ‘Then which one?’ He said, ‘*Al-Masjid Al-Aqsā*.’ I said, ‘How many (years) between them?’ He said, ‘Forty years. Then wherever the *Salāt* reaches you, then pray, as it is a *Masjid*.’ Agreed upon.

And we have narrated from the Messenger of Allāh, , from the path of Abū Hurayrah, Jābir, Huthayfah, and Anas, that from **our virtues is that the Earth was made a *Masjid* for us.**

⁴⁸ **Trans. Note:** The reason that *Imām* Ibn Hazm mentions these specific areas, is because there is a difference of opinion amongst the scholars concerning the permissibility and validity of *Salāt* in them, and he held the opinion of *Salāt* being valid in them. There are also a number of other areas concerning which the scholars differed about the permissibility and validity of *Salāt* in them. The following are some of the evidences regarding this issue: From ‘Abdullāh Ibn ‘Umar, may Allāh be pleased with them both, “That the Messenger of Allāh, , forbid prayer in seven areas: In the cesspit, the slaughterhouse, the cemetery, the middle of the path, in bathhouses, in the living areas of camels and on top of the back of the House of Allāh.” Narrated by At-Tirmithī, Ibn Mājah, and ‘Abd Ibn Humayd in his “*Musnād*”. Rejected by Ibn Hibbān in “*Al-Majrūhīn*”, Vol. 1/388, Al-Bayhaqī in “*As-Sunan Al-Kabīr*”, Vol. 2/329 and in “*As-Sunan As-Saghīr*”, Vol. 1/97, Adh-Dhiyā’ Al-Maqdisī in “*As-Sunan Wal-Ahkām*”, Vol. 1/350, An-Nawawī in “*Al-Majmū’ Sharh Al-Muhath’hab*”, Vol. 1/151, and others. Towards the wall of a toilet: From Ibn ‘Abbās from seven of the *Sahābah* that he forbid *Salāt* in the *Masjid* towards a Hash.” Narrated by Ibn ‘Adī. And from ‘Alī, that he said, “Prayer is not to be in the direction of a Hash.” And from ‘Abdullāh Ibn ‘Amr, that he said, “Prayer is not to be towards a Hash.” Narrated by Ibn Abī Shaybah in “*Al-Musannaf*”. A Hash is a group of palm trees that are bunched together, in which people used to relieve themselves, due to it covering them when entering it. This would be similar to the washrooms of today. *Imām* Yahyā mentioned a *Hadīth* in “*Al-Intisār*”, “There is no *Salāt* towards a defiled one, there is no *Salāt* towards a *Junub*, there is no *Salāt* towards a menstruating woman.” Also, because of the *Hadīth* in which the Prophet, , mentioned that the menstruating woman breaks the *Salāt* if she walks in front of the one praying.

⁴⁹ **Trans. Note:** From ‘Alī Ibn Abī Tālib, who said, “My beloved one forbid me from praying in the Land of Babylon, because it is cursed.” Narrated by Abū Dāwūd. Ibn Hajar mentioned that there is weakness in its chain of narration, “*Fat’h Al-Bārī*”, Vol. 1/631, and Ash-Shawkānī followed him, “*Nayl Al-Awtār*”, Vol. 2/143. It was also declared “*Dha’if*” by Al-Albānī in “*Dha’if Abī Dāwūd*”, #490. Also, some scholars used the *Hadīth* of ‘Abdullāh Ibn ‘Umar, may Allāh be pleased with them both, that the Messenger of Allāh, , said about the People of Al-Hijr, “Do not enter upon those punished people, unless you are crying. But if you are not crying, then do not enter upon them, (out of fear) that that which afflicted them will afflict you.” Narrated by Al-Bukhārī, Muslim and Ahmad, and this is the phrasing of Muslim and one of Ahmad.

⁵⁰ **Trans. Note:** From ‘Abdullāh Ibn ‘Abbās, may Allāh be pleased with them both, Narrated by Abū Dāwūd.

And all of that which we have mentioned from the Earth, **then Salāt is permitted in it**, except for that which the Text has come concerning the prohibition of Salāt in it, **like the living areas of camels,⁵¹ the bathhouses,⁵² the cemeteries,⁵³ towards a grave and upon it,⁵⁴ the area that was acquired unlawfully, the Najaṣ, and the Masjid Adh-Dhirār only.**" End quote.⁵⁵

And Al-Qurtubī said in his book "Al-Jāmi'", Vol. 8/255, "And the church; harm of others was not intended by its construction, even if the origin of its construction was upon evil. But the Christians only took the church and the Jews the synagogues as an area for them, as they claim, to worship in, like the Masjid for us, so they are different."⁵⁶

And the scholars have formed consensus upon that whoever prays **in a church or a synagogue**, upon a pure area, that his Salāt is valid (and) permitted. And Al-Bukhārī mentioned that Ibn 'Abbās used to pray in a **synagogue if there were no statues in it**.

And Abū Dāwūd mentioned from 'Uthmān Ibn Al-'Ās, that the Prophet, , ordered him to make the *Masjid* of At-Tā'if **where their *tawāghīt* used to**

⁵¹ **Trans. Note:** From Jābir Ibn Samurah may Allāh be pleased with him, that a man asked the Messenger of Allāh, , "Should I make Wudhū' from the meat of a sheep?" He said, "If you wish, then make Wudhū', and if you wish, then don't make Wudhū'." He said, "Should I make Wudhū' from the meat of a camel?" He said, "Yes, so make Wudhū' from the meat of a camel." He said, "Should I pray in the living areas of the sheep?" He said, "Yes." He said, "Should I pray in the living areas of the camels?" He said, "No." Narrated by Muslim with this phrasing, as well as by Abū Dāwūd, Ibn Mājah, Ahmad, and others, with similar phrasings.

⁵² **Trans. Note:** From Abū Sa'id, may Allāh be pleased with him, that the Prophet, , said, "All of the Earth is a *Masjid*, except for the cemetery and the bathhouse." Narrated by Abū Dāwūd, Ibn Mājah, At-Tirmidhī and Ahmad. Accepted by Ibn Taymiyyah in "Majmū' Al-Fatāwā", Vol. 17/502, Vol. 21/13, Vol. 21/202, Vol. 21/320, and other places, as well as Ibn Al-Mulqin in "Tuhfah Al-Muhtāj", Vol. 1/347 and Al-Albānī in "Sahih At-Tirmidhī", #317, "Sahih Ibn Mājah", #612, and many other places. Yet it was rejected by Al-Baghawī in "Sharh As-Sunnah", Vol. 2/145, Ibn Al-'Arabī in "Ahkām Al-Qur'ān", 3/109, and in "Āridhat Al-Ahwāthī", Vol. 1/351, An-Nawawī in "Al-Khulāsah", Vol. 1/321,

⁵³ **Trans. Note:** From 'Abdullāh Ibn 'Umar, may Allāh be pleased with him, that the Messenger of Allāh, , said, "Make some of your Salāt in your homes, and do not take them as graves."

Agreed upon.

⁵⁴ **Trans. Note:** From Abū Marthad Al-Ghanawī, may Allāh be pleased with him, that the Messenger of Allāh, , said, "Do not pray towards the graves, and do not sit upon them." Narrated by Muslim and others.

⁵⁵ It is possible to review the evidence that indicates the forbiddance of Salāt in these areas in the book "Al-Muḥallā", by Ibn Hazm, and other than it from the books of *Fiqh*.

⁵⁶ **Trans. Note:** In other words, the church and the *Masjid Adh-Dhirār* are different from the point of their ruling and the cause for their construction.

be.”⁵⁷ End quote. In other words, where their idols that they used to worship beside Allāh, *Ta’alā*, used to be, and that was after their removal and the purification of the land from their filth.

I say: If the churches and synagogues which are established upon *shirk* are not included in the ruling and description of *Masjid Adh-Dhirār*, then how is it befitting for those ones who rush, to implement their unjust rulings upon *Masjids* in which Allāh, *Ta’alā*, is worshipped Alone, and in which the prayers and *Jamā’ahs* are established, and other than that from that which benefits the Muslims and their children, that they are *Masājid Dhirār*, without substantiation or evidence, except for ignorance and assumption?

The Ninth Issue: What are the effects of the audacity against the Houses of Allāh, *Ta’alā*, and judging upon them through oppression and transgression that they are *Dhirār*?

The Answer: There is no doubt that accusing the Houses of Allāh out of wrongdoing and transgression that they are *Dhirār*, upon that results very dangerous effects and results. From them are:

Firstly: That which we mentioned before from (the fact) that it leads to violating all of the sanctities of the *Masjid*, in that the cesspits and the places in which garbage is thrown are more noble with him and better than the *Masjids*; the most beloved places to Allāh, *Ta’alā*.

And with that, upon him is held the statement of Allāh, *Ta’alā*,

اللَّهُ أَن يُذْكَرَ فِيهَا اسْمُهُ وَسَعَى فِي حَرَابِهَا وَمَنْ أَظْلَمُ مِنْ مَنْ مَنَعَ مَسَاجِدَ

⁵⁷ **Trans. Note:** This *Hadīth* was also narrated by Ibn Mājah with the word “*Tāghiyah*” instead of “*tawāghīt*”. The narration of Ibn Mājah was declared “*Dha’if*” by Al-Albānī, in “*Dha’if Ibn Mājah*”, #143, and the narration of Abū Dāwūd was declared “*Shāth*” by Al-Albānī in “*Dha’if Abī Dāwūd*”, #450. But the chain of narration of Abū Dāwūd was declared “*Jayyid (Good)*” by An-Nawawī in “*Al-Majmū’ Sharh Al-Muhath’hab*”, Vol. 2/180, and Ash-Shawkānī declared its men to be trustworthy in “*Nayl Al-Awtār*”, Vol. 2/150, and Abū Dāwūd did not comment on it, which is considered an authentication from him, as is mentioned in his letter to the People of Makkah. In his commentary on this *Hadīth*, *Imām Al-‘Athīmabādī* said in “*‘Awn Al-Ma’būd Sharh Sunan Abī Dāwūd*”, “And the *Hadīth* indicates the permissibility of making the churches, synagogues, and places of idols into *Masjids*. And likewise was performed by many of the *Sahābah* when they conquered the countries, they turned their temples into temples for the Muslims, and they changed their prayer niches (*Mihrābs*). And he only did this to desecrate the *kufr* and hurt the *kuffār* as they worshipped other than Allāh here. And the king of India, the just ruler ‘Ālim Kabīr, may Allāh be merciful to him, acted upon this *Sunnah*, as he built numerous *Masjids* in the temples of the *kuffār*, may Allāh, *Ta’alā*, forsake them.” End quote.

And who is more unjust than those who forbid that His Name be glorified and mentioned much (i.e. prayers and invocations, etc.) in Allāh's Mosques and strive for their ruin? (*Al-Baqarah*, 114)

So he strives for their ruin, whether he knows that or does not know.

Secondly: It leads to the people abandoning the *Masjids*, and them abandoning the *Jumu'ah* and the *Jamā'ahs* in these General *Masjids*. Then that has a negative effect on their religion, their conduct, their manners and their worship.

Thirdly: Forbidding the children the benefits of the various and diverse programs which are beneficial for them that are present in those *Masjids*, despite their touching need for them, especially the children who live in the Western States, and most of whom have lost the Arabic language, let alone the other religious aspects.

So the alternative for those children becomes the corrupt streets, the immoral clubs, and sitting long hours in front of the television screens which destroy the dispositions and the values. Then the child will grow up to become an aggressive enemy against his religion and his nation.

Fourthly: It leads to *fitnah* and having division and disagreement creep between the Muslims. So that which so and so sees as *Dhirār*, other than him sees that it is a House from the Houses of Allāh, *Ta'ālā*, which deserves glorification and reverence.

And that which so and so sees as a *Masjid Dhirār* which it is obligatory to abandon, destroy and torch, another sees that it is a House from the Houses of Allāh, *Ta'ālā*, in which the *Salāts*, the *Jumu'ah* and the *Jamā'ahs* are established, and (that) it is a Symbol from the Symbols of *Islām* which it is obligatory to defend with that which is valuable and worthwhile.

And like this, the people will divide into two groups, and maybe even into numerous groups; all of them disagreeing, fighting and becoming enemies amongst themselves, (as to) whether this *Masjid* is *Dhirār* or if it is not *Dhirār*; does it have the sanctity of the *Masjids* or does it not have (the sanctity of the *Masjids*), and likewise.

So from the objectives of removing the *Masājid Adh-Dhirār* is removing the division and achieving closeness and love amongst the Muslim Believers. And here, due to the unjust rulings upon the Houses of Allāh that they are *Dhirār*, the opposite of that is achieved. So where is the benefit behind these unjust rulings, and who is the one who benefits from them, and in whose service do they flow?

Fifthly: It leads to accusing the brothers and each of them hurling phrasings of *Tadhlīl*,⁵⁸ *Tabdī'*⁵⁹ and *Tafsīq*⁶⁰ at each other. So the one who sees the *Masjid* as it being *Dhirār* accuses the one who contradicts him with negligence and that he is from the people of the *Masjid Adh-Dhirār*, and that he is an ignorant one who does not know the rulings of the *Masājid Adh-Dhirār*, and that he is increasing the multitude of the people of *Dhirār*, and is helping them in *Dhirār*, and other than that from the list of wounding accusations which do not end.

And likewise, the one who does not see the *Masjid* as it being *Dhirār* is not negligent with regards to the one who contradicts him, so he releases phrasings of *Tabdī'*, *Tajhil*,⁶¹ (accusations of) extremism and other than that in their regard. And all of this has what it has from the deadly, negative results which backfire against the purity of the hearts, rather, upon the *Islāmic* work as a whole, so contemplate.

Sixthly: Those who see the *Masjids* as *Dhirār* have fallen into comprehensions which distinguish them from the rest of the people. So they have known that which others besides them did not know, and they are more severe in their zeal for holding steadfast to the teachings of the Religion which others besides them were ignorant of, and they are also more than other than them in their disbelief in the *tāghūt*, and they are, and they are. And all of this has a (sense of) delight in the weak, deficient selves, which the shaytān generates, beautifies and adorns for them, in order to make them fall into deceptions, pride and arrogance over their brothers. So they come with a good deed, in their claims, then they bring multiplied bad deeds opposite to it.

So both extremism and negligence have a (sense of) pleasure in the weak selves, the generator of which is the shaytān. And whoever the shaytān is not successful with from the side of extremism and fanaticism, he comes to him from the side of negligence and laxity. So the people of extremism and fanaticism, the shaytān portrays to them that in their hands are the keys to the Fire, (and) that it is possible for them to enter into it whomsoever they will from those who contradict them or contradict their beliefs, and that they also, with the swipe of a pen, can change a *Masjid* to *Dhirār*, preventing the people from entering it and from worshipping in it. So they own the staff of *Takfir* and of placing for eternity into the Fire, with which they scare the slaves and they shake it in front of any contradictor who is not pleased with them. And in that they will achieve a euphoria above which there is no euphoria, and especially if they see that the

⁵⁸ **Trans. Note:** *Tadhlīl* is the act of declaring someone a *Dhāl* or misguided one.

⁵⁹ **Trans. Note:** *Tabdī'* is the act of declaring someone a *Mubtadi'* or innovator.

⁶⁰ **Trans. Note:** *Tafsīq* is the act of declaring someone a *Fāsiq* or transgressor.

⁶¹ **Trans. Note:** *Tajhil* is the act of declaring someone a *Jāhil* or ignorant one.

people are ignorant ones who fear them and hope from that that they do not make *Takfir* of them or declare them to be in the Fire of *Jahannam* for eternity.

As for the people of negligence, laxity and *Irjā'*, then they are at the opposite of that, as the shaytān portrays to them that the keys to *Jannah* are in their hands, and that it is within their ability to enter whomsoever they will from the slaves into the *Jannah* and into the Mercy of Allāh, *Ta'ālā*, ⁶² and especially if they see that the ignorant ones from the people hope from them - with generous donations and other than that - to make them eternally in the *Jannah* and to judge for them that they are from its people with certainty, and to speak to them about the Mercy of Allāh which covers them and covers their sins, and that they are forgiven with certainty. So this also creates a great euphoria which parallels the euphoria of their brothers from the people of extremism and fanatacism. We seek refuge in Allāh from it, from its people and from their satanic euphorias. And we distance ourselves to Allāh, *Ta'ālā*, from the people of extremism and negligence equally, and from their perversions, their misguidances and their dispositions, and from us taking an oath to anything against Him, *Ta'ālā*, ⁶³ without knowledge. Just as we ask Him, *Ta'ālā*, to inspire us with *Al-Hanīfiyyah As-Samhah* ⁶⁴ middle ground, the *Millah* of *Al-Mustafā*, and his Noble Companions, may Allāh be pleased with all of them, verily, He is Samī' (All-Hearing), Qarīb (Close), Mujīb (Answering).

And may Allāh send Blessings and Peace upon our master, our Prophet and our leader, Muhammad, and upon his followers and his Companions. And our final *Du'ā'* is all Praise is due to Allāh, the Lord of the Worlds.

'Abdul-Mun'im Mustafā Halīmah
Abū Basīr

1/5/1421 H.
1/8/2000 G.

⁶² **Trans. Note:** The phrase "Ta'ālā" was inserted here, as in the original Arabic copy, there was a symbol that was not Arabic that was supposed to represent a glorification, so this one was chosen.

⁶³ **Trans. Note:** The phrase "Ta'ālā" was inserted here, as in the original Arabic copy, there was a symbol that was not Arabic that was supposed to represent a glorification, so this one was chosen.

⁶⁴ **Trans. Note:** This phrase is best translaeted as follows: "*Al-Hanīfiyyah*": "The Clear Truth." "*As-Samhah*": "The Tolerant Leniency." This phrase comes from the following *Hadīth*: From 'Abdullāh Ibn 'Abbās, may Allāh be pleased with them both, who said, "It was said, 'O Messenger of Allāh, which religion is most beloved to Allāh?' He said, "*Al-Hanīfiyyah As-Samhah*." There is disagreement amongst the scholars concerning the authenticity of this *Hadīth*, but from those who accepted it are Ahmad Shākir declaring it "*Sahīh*" in his *Takhrij* of "*Musnad Ahmad*", Vol. 3/355, and *Shaykh Al-Albānī*, may Allāh be merciful to him, declaring some other phrasings of it as "*Hasan*" in "*Sahīh Al-Jāmi'*", #160 and in "*Sahīh Al-Jāmi'*", #1,090.

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**Al-Imām Ahmad Ibn Nasr Al-Khuzā’ī, A Leader of Scholars, A Leader of Martyrs By
Al-Hāfiṭh Ibn Kathīr (Pdf Article)**
Commentary by Shaykh Abul-Munthir As-Sā’idī Of *Al-Jamā’ah Al-Islāmiyyah Al-Muqātilah*
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